

MRS WILLARD ON FEMALE EDUCATION.*

An Address to the Public; particularly to the Members of the Legislature of New York, proposing a Plan for Female Education.
By **EMMA WILLARD.**

‘Mrs Emma Willard is one of the most remarkable women of the present day; remarkable for vigor of thought and action, practical sense, extensive knowledge, and literary talent. In 1819, she wrote the address mentioned in the title, which is so excellent that we shall present the greater part of it to our readers. Mrs Willard is now principal of the Troy Female Seminary, in which nearly two hundred young ladies are educated, and thirteen teachers are employed. ‘She not only manages the whole establishment, and takes a share in the duty of teaching, but has written a number of valuable

* **Edinburgh Phrenological Journal, Vol. VIII., No. 34.**

practical works for the instruction of youth. Her institution is a nursery from which are drawn teachers for female schools all over the United States. The largest of her works is "A History of the United States, or Republic of America ; exhibited in connection with its Chronology and Progressive Geography, by means of a series of Maps ; the first of which shows the country as inhabited by various tribes of Indians at the time of its discovery, and the remainder, its state at subsequent epochs ; so arranged as to associate the principal events of the history and their dates with the places in which they occurred ; arranged on the plan of teaching history adopted in Troy Female Seminary. Designed for schools and private libraries." It has reached a third edition.

' In conjunction with Mr Woodbridge, she has produced a System of Universal Geography, combining the greatest extent of useful information that we have ever seen comprised within the same space in a geographical work. A large space is devoted to physical geography, which is illustrated by numerous wood-cuts. Civil geography, or the geography of states and nations, is next treated of ; then follows statistical geography ; and the whole concludes with a comprehensive summary of ancient geography and mythology. This work has arrived at a fourth edition. Her sister, Mrs Almira H. Lincoln,* formerly vice-principal of the same seminary, has published 'Familiar Lectures on Botany,' a work which is now in the second edition. Mrs Willard has at present additional works in the press. Two years since she visited Paris, London, and Edinburgh, and carried to America with her the most accomplished young ladies she could engage as teachers.

' Perhaps the most singular and characteristic feature of her system of instruction is, that the philosophy of the mind forms an important branch of the course. One of the classes of young ladies recently studied Dugald Stewart's Philosophy, including his volume on the active and moral powers ; and at the end of twenty weeks, they passed a public examination on the subject. We believe that Mrs Willard's seminary is the only one in the world, in which the Philosophy of Dugald Stewart is taught as a branch of education. Her pupils must have severely felt the barrenness of the soil in which they were digging for instruction ; but the fact of Mrs Willard teaching the philosophy of mind at all to young ladies, speaks

* Now Mrs A. H. L. Phelps.

highly in favor of the enlightenment of her understanding ; and the disappointment which must have been experienced, is the fault of the system, and not of the teacher or the pupils. She has the merit, also, of having selected the best philosophy known to her. We recommend to her to teach Phrenology, and the natural laws of the human constitution, as expounded in the writings of the phrenologists, and we venture to predict much more satisfactory results. She is qualified to do this. She possesses strength and depth of understanding sufficient to comprehend and appreciate Phrenology, and force of character adequate to its adoption. She will earn an additional title to be recorded as the great benefactress of her country, when she shall have introduced the rising generation of females of America to a knowledge of this system. The following observations show a mind admirably prepared to embrace and successfully apply the true philosophy of man.'

'The object of this address, is to convince the public, that a reform, with respect to female education, is necessary ; that it cannot be effected by individual exertion, but that it requires the aid of the legislature : and further, by showing the justice, the policy, and the magnanimity of such an undertaking, to persuade that body, to endow a seminary for females, as the commencement of such reformation.

'The idea of a college for males, will naturally be associated with that of a seminary instituted and endowed by the public ; and the absurdity of sending ladies to college, may, at first thought, strike every one, to whom this subject shall be proposed. I therefore hasten to observe, that the seminary here recommended, will be as different from those appropriated to the other sex, as the female character and duties are from the male. The business of the husbandman is not to waste his endeavors, in seeking to make his orchard attain the strength and majesty of his forest, but to rear each to the perfection of its nature.'

'In the arrangement of my remarks, I shall pursue the following order.

'1. Treat of the defects of the present mode of female education, and their causes. 2. Consider the principles, by which education should be regulated. 3. Sketch a plan of a female seminary. 4. Show the benefits which society would receive from such seminaries.

'Defects in the Present Mode of Female Education, and their Causes.'

'Feminine delicacy requires that girls should be educated chiefly by their own sex. This is apparent from considerations that regard their health and conveniences, the propriety of their dress and manners, and their domestic accomplishments.

'Boarding schools, therefore, whatever may be their defects, furnish the best mode of education provided for females.

'Concerning these schools it may be observed :

'They are temporary institutions, formed by individuals, whose object is present emolument. But they cannot be expected to be greatly lucrative ; therefore, the individuals who establish them, cannot afford to provide suitable accommodations, as to room. At night, the pupils are frequently crowded in their lodging rooms ; and during the day they are generally placed together in one apartment, where there is a heterogeneous mixture

of different kinds of business, accompanied with so much noise and confusion, as greatly to impede their progress in study.

‘It is for the interest of instructresses of boarding schools to teach their pupils showy accomplishments, rather than those which are solid and useful. Their object in teaching is generally present profit. In order to realize this, they must contrive to give immediate celebrity to their schools. If they attend chiefly to the cultivation of the mind, their work may not be manifest at the first glance; but let the pupil return home, laden with fashionable toys, and her young companions, filled with envy and astonishment, are never satisfied till they are permitted to share the precious instruction. It is true, with the turn of the fashion, the toys, which they are taught to make, will become obsolete, and no benefit remain to them, of perhaps the only money that will ever be expended on their education; but the object of the instructress may be accomplished notwithstanding, if that is directed to her own, rather than her pupil’s advantage.

‘As these schools are private establishments, their preceptresses are not accountable to any particular persons. Any woman has a right to open a school in any place; and no one, either from law or custom, can prevent her. Hence the public are liable to be imposed upon, both with respect to the character and acquirements of preceptresses.

‘Those women, however, who deceive society as to the advantages which they give their pupils, are not charged with any ill intention. They teach as they were taught, and believe that the public are benefited by their labors. Acquiring, in their youth, a high value for their own superficial accomplishments, they regard all others as supernumerary, if not unbecoming. Although these considerations exculpate individuals, yet they do not diminish the injury which society receives; for they show, that the worst which is to be expected from such instruction, is, not that the pupils will remain ignorant; but that, by adopting the views of their teachers, they will have their minds barred against future improvement, by acquiring a disrelish, if not a contempt, for useful knowledge.

‘They can, at their option, omit their own duties, and excuse their pupils from theirs. They can make absurd and ridiculous regulations. They can make improper and even wicked exactions of their pupils.

‘Of the Principles by which Education should be Regulated.

‘Education should seek to bring its subjects to the perfection of their moral, intellectual and physical nature, in order, that they may be of the greatest possible use to themselves and others: or, to use a different expression, that they may be the means of the greatest possible happiness of which they are capable, both as to what they enjoy, and what they communicate.

‘Those youth have the surest chance of enjoying and communicating happiness, who are best qualified, both by internal dispositions, and external habits, to perform with readiness, those duties, which their future life will most probably give them occasion to practise.

‘Studies and employments should, therefore, be selected, from one or both of the following considerations; either, because they are peculiarly fitted to improve the faculties; or, because they are such as the pupil will most probably have occasion to practise in future life.

‘These are the principles on which systems of male education are founded; but female education has not yet been systematized. Chance and confusion reign here. Not even is youth considered in our sex, as in the other, a season, which should be wholly devoted to improvement. Among families, so rich as to be entirely above labor, the daughters are hurried through the routine of boarding-school instruction, and at an early period introduced into the gay world; and thenceforth, their only object is amusement. Mark the different treatment, which the sons of these families receive. While their sisters are gliding through the mazes of the midnight

dance, they employ the lamp, to treasure up for future use the riches of ancient wisdom ; or to gather strength and expansion of mind, in exploring the wonderful paths of philosophy. When the youth of the two sexes has been spent so differently, is it strange, or is nature in fault, if more mature age has brought such a difference of character, that our sex have been considered by the other, as the pampered, wayward babies of society, who must have some rattle put into their hands, to keep us from doing mischief to ourselves or others ? *

‘ Another difference in the treatment of the sexes is made in our country, which, though not equally pernicious to society, is more pathetically unjust to our sex. How often have we seen a student, who, returning from his literary pursuits, finds a sister, who was his equal in acquirements, while their advantages were equal, of whom he is now ashamed ? While his youth was devoted to study, and he was furnished with the means, she, without any object of improvement, drudged at home, to assist in the support of the father’s family, and perhaps to contribute to her brother’s subsistence abroad ; and now, a being of a lower order, the rustic innocent wonders and weeps at his neglect.

‘ Not only has there been a want of system concerning female education, but much of what has been done, has proceeded upon mistaken principles.

‘ One of these is, that, without a regard to the different periods of life, proportionate to their importance, the education of females has been too exclusively directed, to fit them for displaying to advantage the charms of youth and beauty. Though it may be proper to adorn this period of life, yet it is incomparably more important to prepare for the serious duties of maturer years. Though well to decorate the blossom, it is far better to prepare for the harvest. In the vegetable creation, nature seems but to sport, when she embellishes the flower ; while all her serious cares are directed to perfect the fruit.

‘ Another error is, that it has been made the first object in educating our sex, to prepare them to please the other. But reason and religion teach, that we, too, are primary existencies ; that it is for us to move, in the orbit of our duty, around the Holy Centre of perfection, the companions, not the satellites of men ; else, instead of shedding around us an influence, that may help to keep them in their proper course, we must accompany them in their wildest deviations.

‘ I would not be understood to insinuate, that we are not, in particular situations, to yield obedience to the other sex. Submission and obedience belong to every being in the universe, except the great Master of the whole. Nor is it a degrading peculiarity to our sex, to be under human authority. Whenever one class of human beings derive from another the benefits of support and protection, they must pay its equivalent, obedience. Thus, while we receive these benefits from our parents, we are all, without distinction of sex, under their authority : when we receive them from the government of our country, we must obey our rulers ; and when our sex take the obligations of marriage, and receive protection and support from the other, it is reasonable that we, too, should yield obedience. Yet is neither the child, nor the subject, nor the wife, under human authority, but in subservience to the divine. Our highest responsibility is to God, and our highest interest is to please him ; therefore, to secure this interest should our education be directed.

‘ Neither would I be understood to mean that our sex should not seek to make themselves agreeable to the other. The error complained of is, that the taste of men, whatever it might happen to be, has been made a standard for the formation of the female character. In whatever we do, it is of the

* Several noted writers have recommended certain accomplishments to our sex, to keep us from scandal and other vices ; or, to use Mr Addison’s expression, ‘ to keep us out of harm’s way.’

utmost importance, that the rule by which we work be perfect. For if otherwise, what is it but to err upon principle? A system of education, which leads one class of human beings to consider the approbation of another as their highest object, teaches that the rule of their conduct should be the will of beings, imperfect and erring like themselves, rather than the will of God, which is the only standard of perfection.

‘Having now considered female education, both in theory and practice, and seen, that in its present state, it is in fact a thing ‘without form and void,’ the mind is naturally led to inquire after a remedy for the evils it has been contemplating.

Sketch of a Female Seminary.

‘From considering the deficiencies in boarding schools, much may be learned with regard to what would be needed, for the prosperity and usefulness of a public seminary for females.

‘I. There would be needed a building, with commodious rooms for lodging and recitation, apartments for the reception of apparatus, and for the accommodation of the domestic department.

‘II. A library, containing books on the various subjects in which the pupils were to receive instruction; musical instruments; some good paintings, to form the taste, and serve as models for the execution of those who were to be instructed in that art; maps, globes, and a small collection of philosophical apparatus.

‘III. A judicious board of trust, competent and desirous to promote its interests, would in a female, as in a male literary institution, be the corner stone of its prosperity. On this board it would depend to provide,

‘IV. Suitable instruction. This article may be subdivided under four heads. 1. Religious and Moral. 2. Literary. 3. Domestic. 4. Ornamental.

‘1. *Religious and Moral.* — A regular attention to religious duties would of course be required of the pupils by the laws of the institution. The trustees would be careful to appoint no instructors, who would not teach religion and morality, both by their example, and by leading the minds of the pupils to perceive that these constitute the true end of all education. It would be desirable, that the young ladies should spend a part of their Sabbaths in hearing discourses relative to the peculiar duties of their sex. The evidences of Christianity, and moral philosophy, would constitute a part of their studies.

‘*Literary Instruction.* — To make an exact enumeration of the branches of literature which might be taught, would be impossible, unless the time of the pupils’ continuance at the seminary, and the requisites for entrance, were previously fixed. Such an enumeration would be tedious, nor do I conceive that it would be at all promotive of my object. The difficulty complained of, is not that we are at a loss what sciences we ought to learn, but that we have not proper advantages to learn any. Many writers have given us excellent advice with regard to what we should be taught, but no legislature has provided us the means of instruction. Not, however, to pass lightly over this fundamental part of education, I will mention one or two of the less obvious branches of science, which I conceive should engage the youthful attention of my sex.

‘It is highly important, that females should be conversant with those studies, which will lead them to understand the operations of the human mind. The chief use to which the philosophy of the mind can be applied, is to regulate education by its rules. The ductile mind of the child is intrusted to the mother: and she ought to have every possible assistance, in acquiring a knowledge of this noble material, on which it is her business to operate, that she may best understand how to mould it to its most excellent form.

‘ Natural philosophy has not often been taught to our sex. Yet, why should we be kept in ignorance of the great machinery of nature, and left to the vulgar notion, that nothing is curious but what deviates from her common course? If mothers were acquainted with this science, they would communicate very many of its principles to their children in early youth. From the bursting of an egg buried in the fire, I have heard an intelligent mother lead her prattling inquirer to understand the cause of the earthquake. But how often does the mother, from ignorance on this subject, give her child the most erroneous and contracted views of the natural causes of phenomena; views which, though he may afterwards learn to be false, are yet, from the laws of association, ever ready to return, unless the active powers of the mind are continually upon the alert to keep them out. A knowledge of natural philosophy is calculated to heighten the moral taste, by bringing to view the majesty and beauty of order and design; and to enliven piety, by enabling the mind more clearly to perceive, throughout the manifold works of God, that wisdom in which he hath made them all.

‘ In some of the sciences proper for our sex, the books written for the other would need alteration; because in some they presuppose more knowledge than female pupils would possess; in others, they have parts not particularly interesting to our sex, and omit subjects immediately relating to their pursuits. There would likewise be needed, for a female seminary, some works, which I believe are nowhere extant, such as a systematic treatise on housewifery.

‘ 3. *Domestic Instruction* should be considered important in a female seminary. It is the duty of our sex to regulate the internal concerns of every family; and unless they be properly qualified to discharge this duty, whatever may be their literary or ornamental attainments, they cannot be expected to make either good wives, good mothers, or good mistresses of families; and if they are none of these, they must be bad members of society; for it is by promoting or destroying the comfort and prosperity of their own families, that females serve or injure the community. To superintend the domestic department, there should be a respectable lady, experienced in the best methods of housewifery, and acquainted with propriety of dress and manners. Under her tuition the pupils ought to be placed for a certain length of time every morning. A spirit of neatness and order should here be treated as a virtue, and the contrary, if excessive and incorrigible, be punished with expulsion. There might be a gradation of employment in the domestic department, according to the length of time the pupils had remained at the institution. The older scholars might then assist the superintendent in instructing the younger; and the whole be so arranged, that each pupil might have advantages to become a good domestic manager, by the time she has completed her studies.

‘ This plan would afford a healthy exercise. It would prevent that estrangement from domestic duties, which would be likely to take place in a length of time devoted to study, with those to whom they were previously familiar; and would accustom those to them, who, from ignorance, might otherwise put at hazard their own happiness, and the prosperity of their families.

‘ These objects might doubtless be effected by a scheme of domestic instruction; and probably others of no inconsiderable importance. It is believed, that housewifery might be greatly improved, by being taught, not only in practice, but in theory. Why may it not be reduced to a system, as well as other arts? There are right ways of performing its various operations; and there are reasons why those ways are right; and why may not rules be formed, their reasons collected, and the whole be digested into a system, to guide the learner's practice?

‘ It is obvious, that theory alone can never make a good artist; and it is equally obvious, that practice unaided by theory can never correct errors,

but must establish them. If I should perform anything in a wrong manner all my life, and teach my children to perform it in the same manner, still, through my life and theirs, it would be wrong. Without alteration there can be no improvement; but how are we to alter, so as to improve, if we are ignorant of the principles of our art, with which we should compare our practice, and by which we should regulate it?

‘In the present state of things, it is not to be expected, that any material improvements in housewifery should be made. There being no uniformity of method prevailing among different housewives, of course the communications from one to another are not much more likely to improve the art than a communication between two mechanics of different trades would be to improve each in his respective occupation. But should a system of principles be philosophically arranged, and taught, both in theory and by practice, to a large number of females, whose minds were expanded and strengthened by a course of literary instruction, those among them, of an investigating turn, would, when they commenced housekeepers, consider their domestic operations as a series of experiments, which either proved or refuted the system previously taught. They would then converse together like those who practise a common art, and improve each other by their observations and experiments; and they would also be capable of improving the system, by detecting its errors, and by making additions of new principles and better modes of practice.

‘4. *The Ornamental* branches which I should recommend for a female seminary, are drawing and painting, elegant penmanship, music, and the grace of motion. Needle-work is not here mentioned. The best style of useful needle-work should either be taught in the domestic department, or made a qualification for entrance; and I consider that useful, which may contribute to the decoration of a lady’s person, or the convenience and neatness of her family. But the use of the needle, for other purposes than these, as it affords little to assist in the formation of the character, I should regard as a waste of time.

‘The grace of motion must be learnt chiefly from instruction in dancing. Other advantages besides that of a graceful carriage might be derived from such instruction, if the lessons were judiciously timed. Exercise is needful to the health, and recreation to the cheerfulness and contentment of youth. Female youth could not be allowed to range unrestrained, to seek amusement for themselves. If it was entirely prohibited, they would be driven to seek it by stealth; which would lead them to many improprieties of conduct, and would have a pernicious effect upon their general character, by inducing a habit of treading forbidden paths. The alternative that remains, is to provide them with proper recreation, which, after the confinement of the day, they might enjoy under the eye of their instructors. Dancing is exactly suited to this purpose, as also to that of exercise; for perhaps in no way can so much healthy exercise be taken in so short a time. It has, besides, this advantage over other amusements, that it affords nothing to excite the bad passions; but, on the contrary, its effects are, to soften the mind, to banish its animosities, and open it to social impressions.

‘It may be said, that dancing would dissipate the attention, and estrange it from study. Balls would doubtless have this effect; but let dancing be practised every day, by youth of the same sex, without change of places, dress, or company, and under the eye of those whom they are accustomed to obey, and it would excite no more emotion than any other exercise or amusement, but in degree, as it is of itself more pleasant. But it must ever be a grateful exercise to youth, as it is one to which Nature herself prompts them at the sound of animating music.

‘It has been doubted whether painting and music should be taught to young ladies, because much time is requisite to bring them to any considerable degree of perfection, and they are not immediately useful. Though these objections have weight, yet they are founded on too limited a view of

the objects of education. They leave out the important consideration of forming the character. I should not consider it an essential point, that the music of a lady's piano should rival that of her master's; or that her drawing-room should be decorated with her own paintings, rather than those of others; but it is the intrinsic advantage, which she might derive from the refinement of herself, that would induce me to recommend her, an attention to these elegant pursuits. The harmony of sound has a tendency to produce a correspondent harmony of soul; and that art, which obliges us to study nature, in order to imitate her, often enkindles the latent spark of taste — of sensibility for her beauties, till it glows to adoration for their Author, and a refined love of all his works.

‘V. There would be needed, for a female, as well as for a male seminary, a system of laws and regulations, so arranged, that both the instructors and pupils would know their duty; and thus the whole business move with regularity and uniformity.’

‘It now remains to inquire more particularly, what would be the benefits resulting from such a system.

Benefits of Female Seminaries.

‘In inquiring concerning the benefits of the plan proposed, I shall proceed upon the supposition, that female seminaries will be patronized throughout our country.

‘Nor is this altogether a visionary supposition. If one seminary should be well organized, its advantages would be found so great, that others would soon be instituted; and, that sufficient patronage can be found to put one in operation, may be presumed from its reasonableness, and from the public opinion with regard to the present mode of female education. It is from an intimate acquaintance with those parts of our country, whose education is said to flourish most, that the writer has drawn her picture of the present state of female instruction; and she knows that she is not alone in perceiving or deploring its faults. Her sentiments are shared by many an enlightened parent of a daughter who has received a boarding school education. Counting on the promise of her childhood, the father had anticipated her maturity, as combining what is excellent in mind with what is elegant in manners. He spared no expense that education might realize to him the image of his imagination. His daughter returned from her boarding school, improved in fashionable airs, and expert in manufacturing fashionable toys; but in her conversation he sought in vain for that refined and fertile mind which he had fondly expected. Aware that his disappointment has its source in a defective education, he looks with anxiety on his daughters, whose minds, like lovely buds, are beginning to open. Where shall he find a genial soil, in which he may place them to expand? Shall he provide them male instructors? — then the graces of their persons and manners, and whatever forms the distinguishing charm of the feminine character, they cannot be expected to acquire. Shall he give them a private tutoress? — she will have been educated at the boarding school, and his daughters will have the faults of its instruction second-handed. Such is now the dilemma of many parents; and it is one, from which they cannot be extricated by their individual exertions. May not, then, the only plan which promises to relieve them expect their vigorous support?

‘Let us now proceed to inquire what benefits would result from the establishment of female seminaries.

‘They would constitute a grade of public education, superior to any yet known in the history of our sex; and, through them, the lower grades of female instruction might be controlled. The influence of public seminaries over these would operate in two ways; first, by requiring certain qualifications for entrance; and secondly, by furnishing instructresses, initiated in their modes of teaching, and imbued with their maxims.

'Female seminaries might be expected to have important and happy effects on common schools in general; and, in the manner of operating on these, would probably place the business of teaching children in hands now nearly useless to society; and take it from those whose services the state wants in many other ways.

'That nature designed for our sex the care of children, she has made manifest, by mental as well as physical indications. She has given us, in a greater degree than men, the gentle arts of insinuation, to soften their minds, and fit them to receive impressions; a greater quickness of invention to vary modes of teaching to different dispositions; and more patience to make repeated efforts. There are many females of ability, to whom the business of instructing children is highly acceptable, and who would devote all their faculties to their occupation. They would have no higher pecuniary object to engage their attention, and their reputation as instructors they would consider as important; whereas, whenever able and enterprising men engage in this business, they consider it merely as a temporary employment, to further some other object, to the attainment of which their best thoughts and calculations are all directed. If, then, women were properly fitted by instruction, they would be likely to teach children better than the other sex; they could afford to do it cheaper; and those men who would otherwise be engaged in this employment, might be at liberty to add to the wealth of the nation, by any of those thousand occupations from which women are necessarily debarred.

'Females have been exposed to the contagion of wealth without the preservative of a good education; and they constitute that part of the body politic, least endowed by nature to resist. most to communicate it. Nay, not merely have they been left without the defence of a good education, but their corruption has been accelerated by a bad one. The character of women of rank and wealth has been, and in the old governments of Europe now is, all that this statement would lead us to expect. Not content with doing nothing to promote their country's welfare, like pampered children, they revel in its prosperity, and scatter it to the winds, with a wanton profusion: and still worse,—they empoison its source, by diffusing a contempt for useful labor. To court pleasure is their business,—within her temple, in defiance of the laws of God and man, they have erected the idol fashion; and upon her altar, they sacrifice, with shameless rites, whatever is sacred to virtue or religion. Not the strongest ties of nature—not even maternal love can restrain them! Like the worshipper of Moloch, the mother, while yet yearning over the new born babe, tears it from the bosom which God has swelled with nutrition for its support, and casts it remorseless from her, the victim of her unhallowed devotion!

'But while, with an anguished heart, I thus depict the crimes of my sex, let not the other stand by and smile. Reason declares, that you are guiltier than we. You are our natural guardians,—our brothers,—our fathers, and our rulers. You know that our ductile minds, readily take the impressions of education. Why, then, have you neglected our education? Why have you looked with lethargic indifference on circumstances, ruinous to the formation of our characters, which you might have controlled?'

'The inquiry to which these remarks have conducted us is this—What is offered by the plan of female education, here proposed, which may teach, or preserve, among females of wealthy families, that purity of manners, which is allowed to be so essential to national prosperity, and so necessary to the existence of a republican government.

'1. Females by having their understandings cultivated, their reasoning powers developed and strengthened, may be expected to act more from the dictates of reason, and less from those of fashion and caprice.

'2. With minds thus strengthened, they would be taught systems of morality, enforced by the sanctions of religion; and they might be expected to acquire juster and more enlarged views of their duty, and stronger and higher motives to its performance.

'3. This plan of education offers all that can be done to preserve female youth from a contempt of useful labor. The pupils would become accustomed to it, in conjunction with the high objects of literature, and the elegant pursuits of the fine arts; and it is to be hoped that, both from habit and association, they might in future life regard it as respectable.

'To this it may be added, that if housewifery could be raised to a regular art, and taught upon philosophical principles, it would become a higher and more interesting occupation; and ladies of fortune, like wealthy agriculturists, might find, that to regulate their business was an agreeable employment.

'4. The pupils might be expected to acquire a taste for moral and intellectual pleasures, which would buoy them above a passion for show and parade, and which would make them seek to gratify the natural love of superiority, by endeavoring to excel others in intrinsic merit, rather than in the extrinsic frivolities of dress, furniture, and equipage.

'5. By being enlightened in moral philosophy, and in that which teaches the operations of the mind, females would be enabled to perceive the nature and extent of that influence which they possess over their children, and the obligation which this lays them under, to watch the formation of their characters with unceasing vigilance, to become their instructors, to devise plans for their improvement, to weed out the vices from their minds, and to implant and foster the virtues. And, surely, there is that in the maternal bosom, which, when its pleadings shall be aided by education, will overcome the seductions of wealth and fashion, and will lead the mother to seek her happiness in communing with her children, and promoting their welfare, rather than in a heartless intercourse with the votaries of pleasure: especially, when, with an expanded mind, she extends her views to futurity, and sees her care to her offspring rewarded by peace of conscience, the blessings of her family, the prosperity of her country, and finally, with everlasting happiness to herself and them.'